

AN  
ANSWER  
TO A  
Catechism  
AGAINST  
Quakerism.  
By N. N.

Shewing his Abuse of the People called  
*Quakers*, and misrepresentation of their Doctrins.

*The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies.*

*But this I confess unto thee, That after the way they call  
Heresie, so worship I the God of my Fathers, believing  
all things that are written in the Law and the Prophets.  
And have hope towards God, which they themselves also  
allow, that there shall be a Resurrection of the dead, both  
of the just and unjust. Acts 24. 14, 15.*

L O N D O N,  
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To

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## To the Reader.

**W**Hen we were under Persecution, and the ungodly Informers and malicious Persons could vent their Enmity against us,

And Imprisonment, and spoyle of Goods did attend us; and Satan could make use of such Instruments: we were not then, as now troubled, with the abusive and impertinent Scribble of such as N. N. for it was more their Care and Practise in that day to avoid such Prosecution.

And now although, through the good Providence of God, we are out of danger at present of such severe Sufferings.

Yet are we not without such a sort of Men, who as its reasonably thought, are set on by the same Spirit of Enmity, under another Colour to do Satans work, and to gratifie the Papists, by weakening the



*the Protestant Interest, through endeavouring to fill the minds of People with Prejudice and Enmity against their peaceable Neighbours, who live inoffensively.*

*And in Plainness, Honesty, and are free from gross Sins, as Swearing, Cursing, &c. as N. N. acknowledgeth in p. 30. and saith, All this, and many other things in them, we say is well.*

*And yet shews his Envy against us, by Comparing us with Papists.*

*But we have, and shall I doubt not manifest our selves good Christians and Protestants against all that is not agreeable to the Holy Scriptures and Doctrines of the Christian Religion therein contained.*

*Notwithstanding, Friendly Reader, take not this barely on Trust, but search the Scriptures, and see whether our Doctrines are not agreeable thereto. And give Credit no farther than it answers them, and the Truth in thy own Conscience. So recommending thee to that Spirit which gives a Divine Understanding and Right Judgment, and to that Grace of God which is sufficient to Teach thee thy Duty to him, and to the Word thereof, that is able to*

(6)

build thee and all those up, that in true  
Faith receives it, and heartily desiring the  
Lord may incline thy Heart with meekness  
so to receive and obey the same, that thou  
mayest be fitted to inherit that Kingdom  
that will never fade away, and to have  
a Habitation therein when Time to thee in  
this World shall be no more. I rest

Thy true Friend,

John Feild.

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# Introduction.

**H**AVING met with a little Book, called a *Catechism* against *Quakerism*, I found myself concerned for the sake of such that are inclinable to know our *Belief* in the things following, briefly to Treat of them, that so none may take the corrupt Meaning and false Positions, Perversions, and Constructions of our *Adversaries* for our Doctrin, who are quoting one another, under pretence to prove what we say, or rather to misrepresent us and it to the World, and to possess the Minds of the Ignorant, Inconsiderate, and Credulous People with Prejudice against us and our Christian *Belief* and Doctrin: And although this hath been often largely done by many of our Friends, and more fully than now it may in this short Tract, yet I hope this may have its Service, being diligently perused, with a Mind free from Prejudice in a Disposition to be informed of the Truth of our Principles in these things, to all that are willing to search and compare the Holy Scriptures, to see whether these things are so or not, and not take them upon Trust, from

such whose Lips can never preserve Peoples knowledge, while they reject that Inspiration of the Almighty, that only can give a right understanding, and slight and deny that Immediate Revelation which gives the saving Knowledge of God.

### I. Concerning Immediate Revelation.

N. N. p. 28. saith, *The Papists and the Quakers agree in pretending to immediate Revelations; by which he shews his Envy and bitterness against us, and his willingness to render us odious. But I shall shew in short what we hold herein, and therefore pitch upon the saying of the Lord Jesus Christ, as recorded in holy Writ by his Apostle, Matth. 11. 27. All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him, and this is that knowledge which is eternal life: And can be no otherways received or attained unto; although some now may, as others in days past, did search the Scriptures, and in them think to have Eternal Life, and they are they which testify of Christ; but unless People come to Christ, they cannot have Life, see Joh. 5. 39. 40. Neither can they have a right knowledge of the things of God, but by the Spirit of God, which saith the Apostle, searcheth all things, yea, the deep things of God, and it was by this holy Spirit* said

said the Apostle, the things that Eye had not seen, nor Ear heard, which God had prepared for them that love him, that God revealed them to the Primitive Christians, see 1 Cor. 2. 9, 10, 11.

## 2. Concerning the Trinity.

**A**S to that which N. N. calls the *Trinity*, and ranks among the many more dangerous Errors to be found in our Books pag. 27. (but that his Reader might not see for himself, or he be detected, or for some other thing not worthy the Name of a Reason) he quotes neither Book nor Page where these Errours so dangerous, may be found, but if a Priest may think, or would have others to think it's enough it comes from his Lips. But alas, the day is so far dawned, and the true Light so shines, that therein his weakness is seen, who while he is Exclaiming against some for being like the Papists, led by Implicit Faith, gives his Reader no better grounds for his Belief herein, than what must be taken implicitly from him.

Now as concerning the Three that bear Record in Heaven, we do sincerely declare, *We believe that there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and that these Three are One*, and do acknowledge its every true Christians duty to believe in God the Father Almighty, and in Jesus Christ his only Son our Lord, and in the Holy Spirit, which are one God.

Concerning

3. *Concerning true Religion.*

WE believe that it is a holy Conformity to the Mind and Will of God, and is a Binding the Soul, in all faithfulness to him, through the work of his Spirit and Power in our Souls, and a holy obedience to the Lord Jesus Christ, and consists in our Visiting the Fatherless and the Widows in their Afflictions, and to keep unspotted from the World, according to Scripture Testimony, *Ja. 1. 27.* And we would to God, that both Priests and People of this Land, were found as much in the practice as in the talk of it, then would Lying, Drunkenness, Swearing, Stealing, Cheating, with many other gross Enormities less abound, and Envy, Strife, Hatred, cruelty, Violence and Oppression, with Deceit, Hypocrisie, and Dissimulation cease, Pride and Haughtiness come down, Treachery and Falsehood be routed out, for which the heavy Judgments of God have been executed upon this Land and other Islands, and still impend and hang over this Nation, because of these and many other crying Sins and provoking Abominations of the ungodly Priests and People therein, who have by their Cruelty and Oppression, made many Widows and Fatherless, and afflicted them rather than visited them. And how have many of the Priests that have pleaded for Tythes as *N. N.* doth, acted contrary to the Commandment of God, *Deuter. 14. 29.* And the Levite (*because he*  
*hath*



*hath no part nor inheritance with thee* ) [ mind the Reason for which Tythes were given ] *and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat, and be satisfied ;* [ observe why ] *that the Lord thy God may bless thee in all the work of thine hands which thou doest.* But will God bless them, that instead of suffering the Widow and Fatherless to eat and be satisfied, are taking by force from them what they have, and for non-payment of a small matter of Tythes, are running People to Sequestration of their Estates, and Imprisonment of their Bodies, for such Sums, that those who do not profess what they do, ( who would have the People think their Lips must preserve their knowledge ) would be ashamed to use their Debtors with that severity, although they have the Law on their side. And if we may judge the Tree by its Fruits, and Peoples Religion by their Practice, we shall find those that are found in these and other Evils far short of, and strangers to the true and undefiled Religion, the Lord open the Eyes of People, to see the Emptiness of a Profession and Talk of Religion, where the Possession and Practice of it is wanting, and incline their Hearts to keep Gods Laws.

#### 4. Concerning Tythes, or any forced Maintenance.

WE believe that they are not Appointed by the Lord Jesus Christ, for a Maintenance of his Ministers in this Gospel day, but Christs Direction to his Diciples was, *Freely ye have received, freely give; and those that preach the Gospel should live on the Gospel*; and it remains for N. N. to prove, that he and those that plead for Tythes, duly preach the Gospel, and thereby live on the Gospel, and not on Tythes, which will better become them, than to lay Claim to that they have no Divine Right to, and how they can prove they *preach* the Gospel, without any immediate Impulse, or without the immediate Assistance of Gods holy Spirit; I shall leave the serious Reader to consider: For although in the holy Scriptures, Commands and Directions are given concerning our Duty in General, as he hints *pag. 15.* and in Particular, as far as was necessary, yet are those Duties to be performed acceptably in and with Gods holy Spirit: For the Pharisees and Hypocrites of our days, can pray as did the Pharisees and Hypocrites in Christs and the Apostles days, and for a Pretence, make long Prayers, and applaud Christs and his Apostles words, garnish them, as they did the Prophets Sepulchers, *and yet deride at the Leadings and Guidance of the Spirit*, and its immediate Impulse, as N. N. doth  
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in pag. 15. saying, *As to Prayer, Preaching, and other Duties, we are not to omit them, till we feel an immediate Impulse within to move us to them, for so we should expose our selves to the temptation of the Devil, and the laziness and backwardness of our own Souls*: Let us examine whether this was the Mind and Resolution of the holy Apostle, or his Practice, for which read 1 Cor. 15. *I will pray with the Spirit, and I will pray with understanding also. I will sing with the Spirit, and I will sing with understanding also* And Rom. 1. 26. he acknowledgeth, saying, *We know not what we should pray for as we ought*; [mark, as we ought] *but the Spirit it self* [mind, not human Reason, as N. N. speaketh in the same page] *maketh Intercession for us with groanings which cannot be uttered.* And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God. Neither will their Preaching, &c. without an immediate Impulse, prove they preach the Gospel, and therefore have no Right to live on the Gospel, much less to Tithes, and taking them by force from them they preach not to: And indeed the Priesthood being changed, to whom Tythes were given for the Reason mentioned in Deut. 14. 29. There is of necessity a change also of the Law. I have twice touched upon this of Tythes, as well as N. N. For he doth in pag. 1. and pag. 2. 22. for although he writes like a Dissenting Preacher, yet he is for pleading for the Tythes, and no doubt would be as glad of them, and as eager to get them, as those were in *Olivers* days, who

cast many into Prison, that for Conscience sake could not pay them, nor put into their mouths; but seeing they cannot get the Tythes, he must endeavour to be content with what the Bason and Pews afford him.

### 5. Concerning Perfection.

**T**HIS N. N. appears full in the Mouth against, as well as bitter in his Spirit, declaring his *Belief, That it is a most false and pernicious Doctrine to assert, and shews horrid Pride*, pag. 22. and spends two or three Pages about this: And in pag. 24. grants, *When good Men are spoken of as blameless, Perfect, without Sin, &c. in the Scriptures, it means, for he must pretend to give the Meaning of the Scriptures (although he will not, I presume, pretend to be led by that Spirit, by which the Scriptures were given forth) that it is no more than that they are Sincerely Godly, and least we should account such Perfect, or for some other cause, he is for Expounding it farther, saying, They sin not from a Predominancy of Sin in them, as the unregenerate do, they do not commit Sin habitually, and impenitently, their unwilling Failings are a burden to them, which they watch, strive, and pray against; they labour to grow in Grace, and to add to their Faith Virtue, till they come at last to the Society of Angels, and the Spirits of just Men made perfect*, p. 25.

Now let the Reader seriously consider, N. N. asserts, that to believe Perfection is attainable in this Life, is a most false and pernicious

cious Doctrin, and affirms, that the Sincerely Godly Sin, (see his Confusions and Contradictions) though they watch and pray against it; and yet saith, they come at last to the Society of Angels, and Spirits of just Men made perfect. Now if so, *where* is the place they are fitted for this Society, if not in this Life, doth he hold a Purgatory, or must they be admitted to this Society in a sinful state? Let him consider, and answer by Scripture Proofs, and let not him presume to render the holy Scriptures an imperfect Rule, by standing in need of his corrupt and fallable Meanings, to make out his Assertions. And what is the Consequence justly deduceble from such Positions, but that the Devil is more powerful to lead into Sin, than the Lord Jesus Christ is to lead out of Sin, and deliver from it, or that Christ will not while we are here, save us from all Sin, although the Testimony of the Spirit of God recorded in holy Writ declares, 2 Titus 13, 1. *That our Saviour Jesus Christ gave himself for us, that he might redeem us from all (not only from some) iniquity, and purify unto himself a peculiar people zealous of good works, not zealous for sinning all our Life; for Sin is no good Work, nor will procure any other Wages but Death. And we right well know, that no Man can do any thing that is good, of himself, nor hath any power thereto, but as he receives it from Christ, because all Power, both in Heaven and Earth is given to him, and that he is therefore able to save to the uttermost all them that come unto him; and if to the uttermost, then surely from all Sin, as they believe*

in him and obey him, and if we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from *all Sin*: And that this is our Belief, how false and pernicious soever he accounts it, we are not ashamed to *confess*. And if this be to be vile, may I not say as *David* did unto *Michal*, *I will yet be more vile than thus, and will be base in mine own eyes*; as indeed, all those that know deliverance from Sin by Christ, are abased and humbled before the Lord, and are far from horrid Pride, for, *that's it, the Pharisee is found in*

## 6. Concerning the Holy Spirit, and and Scriptures.

**N** N. saith, pag. 6. *All sorts of Christians do Acknowledge the holy Scriptures to be from God, and therefore to be true and good. And pag. 7: grants, the Quaker's in their Paper, called, The Chrillianity of the People called Quakers, &c. say, That they believe and own the Scriptures, contained in the Old and New Testament, to contain all matters of Doctrine, and Testimony necessary to be believed and practised in order to Salvation.*

But then he says, *we have cause to doubt their Sincerity, and exclaims against those horrid Expressions of Burroughs, but takes them upon Trust, as quoted by another that writ against us, and never tells where it may be found*; so manifests his Credulity to our Adver-



Adversaries, more than his Charity to us, and his Inclination to bespatter us, more than his Honesty, as he doth in divers parts of his little, and less worth Catechism, and compares us to the *Papists*, near as often as *there's Leaves* in his Book. But we can and do most sincerely declare, That we own all the holy Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Instruction in Righteousness. That the Man of God may be Perfect, thoroughly furnished unto all good Works. And such a Rule, that we could be heartily glad, the Priest and People of *England* would in all things walk according to, and the good Instructions therein contained, yet we must not set them above the holy Spirit; but own them as they call themselves, *viz.* A Declaration of those things which are most truly believed among us: Even as they delivered them unto us, which from the beginning were Eye Witnesses, and Ministers of the Word, *Luke 1. 1, 2.*

And as for the Spirit of God, by which the holy Men of God were moved to write the Scriptures; notwithstanding, our *Adversaries* deny the Guidance of it, must give it the Preference, for as that was the only Rule to the good Men before the Scriptures were writ: So it ought to be the chief Rule and Leader of all that are, or would be the Sons of God in this and all Ages. And as he that Builded the House, hath more Honour than the House, so that Spirit, from which the Scriptures were given forth, is worthy of more Honour than the Scriptures that are

given forth, and is more generally evident, and self evidencing and convincing than the Scriptures. And N. N. grants in pag. 9. *in all Cases, the thing less Evident, must be examined and proved by that which is more Evident*; for although the holy Scriptures declare many things to be Sin, and declares what our Duty is to God, yet it must be the Spirit that must Convict every particular Man, what, or which of those Sins he is guilty of, and that must enable him to the discharge of that Duty and Performance of that Worship he owes to God, which can only be done acceptably in the Spirit, and in the Truth, as Christ said John 4. 24. but pag. 8. he positively saith, But without Proof, the Quakers Practice contrary to the Scriptures; but let's Examine his Doctrine and Exposition on Eph. 2. 20. mentioned page 10. where the Apostle saith to the Believers, *Ye are Built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone. He saith, i. e. On the Word which they left in Writing,* contrary to the express saying of the same Apostle, speaking of the same Foundation, 1 Cor. 3. 11. *For other Foundation can no man lay, than that is laid, which is Jesus Christ*; therefore the Scriptures were not the Foundation of the Prophets and Apostles: How much hath he herein gone besides his Rule, as well as Truth; let him blush if he can, and be ashamed, and let People no longer follow such Teachers. And yet like the Seed of Evil Doers, that shall never be renowned in their evil works, must manifest himself to be of that number, by speaking against, and hating the Light. But we would have him, and all others know,

know, we believe in no other Light than the Lord Jesus Christ, who preached himself under that Name, when by his Light in the Consciences of the wicked Jews, that sought occasion against him; he Convicted them they were Sinners, which I doubt not, but he will confess that he is, and I would have him know, that he nor no Man can see, and be truly sensible that they are Sinners, but by Chrills Light, and he makes not that discovery to them, that they should continue in their Sin, but that they should prize his Love and Mercy to them, therein manifested, and take his Counsel and Advice, and believe in it, that they may become the Children of the Light, and walk therein, as all the Nations of them that are saved must; and however he *Ridicules* it, the Light will be his and all Mens Condemnation that love Darkness, and their evil deeds rather than it.

### 7. Concerning Baptism.

THIS N N. in his 19 Q. p. 15. says *do the Quakers allow of, and use the Ordinance of Baptism as it is commanded in Scripture.* To which he Answers, *Baptism with Water in the Name of the Father, Son, &c. Mat. 28. 19. they neither allow nor use, though it was our Saviours last Command.* From whence I observe what an Impertinent Answer he gives, saying Baptism with Water, &c. they neither allow nor use. 2. And how he Insinuates as if Baptism with Water, &c. was our Savicurs last Command, which yet remains for him to prove; for with nor

without his fallible meaning, he can never prove one word of Water mentioned in *Mat.* 28. 19. but he says again, *that it was done with Water is evident from Acts* 8. 38. What was done with Water, Christs Baptism? or did Christ here, contrary to *Johns* Testimony, go to settle, appoint and command his Baptism to be with Water, when *John* said *Mat.* 3. 11. *I indeed Baptise you with Water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall Baptise you with the Holy Ghost and with Fire.* Or must we understand that although *John* said thus, *John* 3. 30. that he must decrease and Christ must increase, that yet must be understood that Christ sent his Apostles to do *Johns* Work, *i. e.* to Baptize with Water, and by that Element to Change and Regenerate Fallen Man, and make him an Heir of Life, and an Inheritor of the Kingdom of God: Or must all those things that were done by the Apostles continue and be practised by the Christians now, because they were done by them? Dost thou N. N. abstain from Blood and things strangled, as Comanded *Acts* 15. 10. and Teach Men so to do; for its declared *ver.* 28. it seemed Good unto the Holy Ghost, and to us said the Apostles and Elders, to lay upon you no greater Burden than these necessary things, *that ye abstain from meats offered unto Idols, and from Blood, and from things strangled, and fr. m Fornication, from which if you keep your selves ye shall do well.* And *John* 13. 13, 14, 15. Christ says to his Disciples, *Ye call me Master and Lord, and ye say well for so I am, If I then your Lord and Master have Washed your Feet, ye also ought to Wash one anothers feet, for I have given you an*  
*example*

example that ye should do as I have done to you. Again James 5. 14. Is any Sick among you, let him call for the Elders of the Church, and let them pray over him, and anoint him with Oyl in the Name of the Lord. Now these and other things were done by the Apostles; and by N. N. arguing p. 16. Is therefore (as he saith of the Quakers) a plain proof that he is not led by the Spirit of God, who so grossly disobeys Christ and his Spirit speaking in the Scripture, or as recorded in Holy Writ. And he is very unfit to Condemn others if they were Guilty of practiceing any thing contrary to plain Scripture, while he himself is found Guilty of the same thing: And therefore the Text he Quotes is very applicable to him, p. 10. viz. *what thing soever I command you, observe to do it; thou shalt not add nor diminish from it; and therefore let him look to it, and have a care, repent, amend and do so no more, and not add to the Holy Writ, For I testify unto every man that heareth the words of the Prophecy of this Book, if any man shall add unto these things, God shall add unto him the Plagues that are written in this Book, Rev. 22. 18.* And therefore let him have a care how he adds Water, to the Text in Mat. 28. 19. to make it to uphold the Practice of sprinkling of Infants, which indeed if admitted, which it is not, yet would not serve Turn, because Teaching therein goes before Baptizing, and that Infants are not Capable of, neither dare he I presume, if not over-bold and Conceited, affirm that this was a Precept that enjoined the Ministers of Christ to Baptize with Water; for then the Apostle Paul, whom I hope he will allow to be

be such a Minister, and to have as large a Commission, plainly tells in 1 Cor. 1. 17. Christ sent him not to Baptise, therefore the others had no Commission to Baptize with Water, but to Preach the Gospel, which Rom. 1. 16. he declares. saying, *I am not ashamed of the Gospel of Christ, which is the Power of God to Salvation*; and it was to this Power the Lord sent him to turn the People, as in Acts 26. 17. 18. *I send thee to open their eyes ( speaking of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by Faith that is in me: And this their Ministry was a powerful Baptizing Ministry attended with the Holy Ghost, whereby they were Baptized into the Name of the Father, Son, and Holy Ghost into one Body, whether we be Jews or Gentiles, whether we be Bond or Free, and have been all made to Drink into one Spirit 1 Cor. 12. 13. And those that are thus Washed, Sanctified and Justified in the Name of the Lord Jesus, and by the Spirit of our God, as 1 Cor. 6. 11. and comes to have the Spirit of God to bear Witness with their Spirit that they are his, and thus through Faith in Christ to Experience what John saith 1 John 5. 10. he that believeth bath the Witness in himself; and this is a far better Seal than either having a little Water sprinkled in their Faces, or their whole Bodies Dipped therein, and where this is wanting, al though they have had the other, it will but little avail any, as they will find that want this Seal and Evidence in that great and notable Day when*  
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the Lord shall Judge the Secrets of all Hearts by Jesus Christ according to the Gospel, and those that have this Seal of God in their Foreheads, which is not a Cross, nor the Sign of it in Childrens Foreheads, the Fifth Angel to whom was given the Key of the Bottomless Pit shall not hurt, *Rev. 9. 4.* for through Trusting and Believing in God they came to be Sealed with that Holy Spirit of Promise, *Eph. 1. 13.* by which they were Baptized. And this is the Baptism we own, and heartily desire that all People may come to and Believe in him that thus Baptiseth, that so they might be Saved, according to *Mark 16. 16.* *He that Believeth and is Baptised shall be saved, but he that believeth not, shall be damned.*

### 8. *Concerning the Lords Supper.*

N. N. in his 24 *Question* saith, What is your Opinion as to the Lords Supper? And he Answers, *They reject this Command of Christ and of St. Paul, on the same ground as they do Baptism:* And on what Ground they do Reject Baptism in page 16. he tells, viz. *they say it was but a Figure.* Now if he can make more of that he calls the Lords Supper, he is grown more Wise or otherwise, than all or most of the Protestants, who Acknowledge it to be *but* an outward and Visible Sign of an inward and spiritual Grace; Now if this Sign was but to continue till the thing signified was come, i. e. the inward and spiritual Grace, do not those that use

use this Sign, thereby declare the thing signified is not come; and if the thing signified be come, and the Substance received, of what use is the Figure or Shadow. And its worthy of Observation, that none of the Evangelists mention any time as appointed by Christ for the continuance of it; but that before he was Offered up, and that Dispensation of the Law was finished, this Figure while that Shadowy Dispensation, was not ended, because Christ was not Offered who was the End of the Law for Righteousness to all them that Believe, I say this Figure was made use of by Christ to his Disciples; And must it therefore remain under the Dispensation of the Gospel, when People come to receive Christ the Substance, and with him receive all things, as its said *Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him give us all things:* And we fully believe what *John* saith of Christ, *Rev. 3. 20. Behold I stand at the Door and knock, if any Man hear my Voice, and open the Door, I will come into him, and will Sup with him, and he with m:* And we heartily desire that People would hearken to his Voice who is calling them from their Evil ways, and open the Door of their Hearts to him, and let him in, that he may turn out those evil Guests, the Vain Imaginations, Evil Concupiscences, and hurtful Lusts that War against, and defile the Soul, and have a place in too many; that so they may know him to Sup with them and Dwell in their Hearts by Faith, and may come livingly to Witness, and truly to Experience  
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an Eating of his Flesh and Drinking of his Blood, and so to know Life: *Verily verily* says Jesus, *I say unto you, except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no Life in you. Whoso Eateth my Flesh and Drinketh my Blood hath Eternal Life, and I will raise him up at the last day, John 6. 53. 54.* And ver. 56. *He that Eateth my Flesh and Drinketh my Blood dwelleth in me, and I in him; and then will they have that Spirit which will bring all things to their remembrance, and especially the great Love of God in sending his Son, and his undeclarable Love in laying down his Life, and becoming a Propitiation for our Sins, and not ours only but also the Sins of the whole World; so that we shall not want any outward thing or sign to put us in remembrance thereof. And as for what N. N. saith, that it was practised by the Primitive Christians, and that Christ was Spiritually come to them, p. 17. I answer: So were many other things then practised, and yet omitted now, both by N. N. and others; and although Paul Circumcised Timothy, he told the Believers, if they were Circumcised, Christ should profit them nothing. So that it doth not follow that what was done in the Infancy of the Church, and Peoples coming off from those many Types, Figures and Shadows under the Law, (and from Heathenish Idolatry also) or in Condescension to the Weakness of some then, that it must therefore follow, that they must be practised by Believers in our Age, or in all Ages; which I hope will serve for Answer in short to this, that I may come to speak something to the many things he pours forth, with full as well as foul mouth against us,*

pag. 27. Quest. 39. he saith, *Are these you have spoke of, all the Errours of the Quakers?* And Answers, *There are many more dangerous Errours, the Natures of Christ, and his Satisfaction for our Sins, Justification by the Imputation of Christs Righteousness, they deny the Resurrection of our Bodies to Judgment, And then Questions, Do all Quakers hold these damnable Doctrins?* Answers, *They think it not convenient in their Paper called, The Christianity of the People called Quakers, to own all their Doctrins: I wish N. N. would see it convenient to lay aside his Envy, to forsake his falsely Accusing, and leave off his misrepresenting us and our Principles, that he might not trouble the World with his Scribble and Slander; but when the Priest can't stir up the Rulers against us, to molest and persecute us, then they do it with their Tongues and Pens. But was it not for the sake of others more than he, I should not have taken the pains to Answer his Abuse of us and our Doctrine: However, this we can say, and doubt not, but our Credit will go as far as his, that we do own that Paper which he quotes, and the Doctrins therein. And it's past his Skill, or his reverend Doctors he names, to prove that we either did, or do hold any other Doctrins, than what's Agreeable to Truth and the holy Scriptures. And we do believe that Christ is perfect God and perfect Man, in that he took upon him the Seed of Abraham; and yet thought it no Robbery to be equal with God.*

And that he was delivered for our Offences, and was raised again for our Justification, Rom. 4. 25. And we also believe, that as by the Offence of one, Judgment came upon all Men  
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to Condemnation, even so by the Righteousness of one, the Free Gift came upon all Men unto Justification of Life. And we do believe the Resurrection of the Body, according to 1 Cor. 15. 38. *And that we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.*

### Concerning Ministers.

**Q**uest. 27. pag. 18. N. N. saith, What is the Quakers Opinion as to the Ministers of Gods Word, the Guides and Pastors of the Church? He Answers, *They disown all Protestant Ministers, who according to the Scriptures, upon due Qualifications, are Ordained to that Work by Prayer.* Which is notoriously false, but if all pretending to be such, were such as N. N. we had grounds sufficient to disown them: And Christ hath told us how we should know them, viz. by their Fruits, and therefore whatever he, or any pretend to due Qualifications, and being Ordained; if they are found bringing forth evil Fruits, we cannot receive them, nor their Preaching, while such. But N. N. is not content yet, he hath more to vent at the Quakers. And that is, to perswade his Reader, that for want of a Regular Ministry, and by reason of our trusting to the private Spirit, their People (saith he) are miserably Exposed to the Ignorance or Craft of false Teachers, pag. 19. Truly, however we are Exposed by N. N's Ignorance, I think his Craft will never much hurt us, although he appears a false Teacher, Slanderer, or both; saying of us, p. 19. that it has been proved, that Papists have



Preached among them, and promoted their Way. And in his 41. Quest. p. 28. *Who were the Inventors and Propagators of Quakerism.* N. N. Answers, *It has often, and in many Instances appeared, that the Papists (if they did not at first Invent Quakerism) have yet been Instruments of promoting it, and indeed, many of their Doctrins are alike.* Answer, This is wicked, basely scandalous, and false, and remains for N. N. to prove, that Papists have Preached among us, and promoted our Way; Let's have these Proofs, know where, when, and by whom it was proved, give one of the many Instances, that the Papists either Invented, or have been Instruments of promoting our Way, and how, and after what Manner? Oh N. N. is this thy Religion? is this thy Piety? is this the Work of thy Ministry? blush for shame, if thou art not past it: But I fear, thou hast little Truth or Modesty, and uses neither herein. And yet after all this, brings a Quotation, pag. 29. *If one may guess the Father by the Child's likeness, Ignatius Loyola the Founder of the Jesuits, was at least, the Grandfather of the Quakers.* Well, whoever was the Father, or Grandfather of this Lye, I doubt not but they'll meet with a Reward, according to their Deeds, as will N. N. the Publisher and Promoter thereof: And let the sober, and impartial, judge, whether he that thus shews his Enmity, and upon Credit of such that have writ against us, prints such an Untruth, hath therein done like a Christian, or Minister of the Gospel, in promulgating so idle and malicious a Story: but it being such, I need say the less to it, and knowing that that day is dawning, and the Light thereof so shines, that hath, and will more, and



and more discover the Enmity of such Preachers and their evil works, that for want of sound Argument to convince us of that they call Error, are taking such Untruths upon Trust one from another, and thereby manifest their Lightness, and that they are like, those idle Shepherds, that prophesied false Dreams, *spoken of by Jeremiah, in Chap. 23. 32. of whom it is said, I am against them that prophesie false Dreams, saith the Lord, (and therefore we and all People ought to be against them) and do tell them, and cause my People to Err by their Lyes and by their Lightness, yet I sent them not, (and then consider who did) nor commanded them: therefore they shall not profit this People (and then not fit to be paid) at all, saith the Lord.*

### *Concerning Oathes.*

**P**AGE 25. Quest. 35. N. N. Asks, *What is the Opinion of the Quakers concerning Oathes.* And Answers, *They not only with us condemn rash, vain and common Swearing in our ordinary Communications, but also all solemn taking of Oathes in Truth and Righteousness, &c.* Now my Friends, having often and largely writ on this Subject, I need the less enlarge hereon. But I must let N. N. know, that when Christ forbid all Swearing, and Constituted *Yea, Yea, and Nay, Nay,* instead thereof, and added, that whatsoever was more than these, cometh of evil, *Mat. 5. 34, 37* He extended his precept and Command farther than N. N. suggests, than to forbid rash, vain and common Swearing in our ordinary Communication, for that was never allowed under the Dispensation of the Law when Swearing was; and this may

appear by those Scriptures in the Margent of the 5. of Mat. against that Verse, where it's said by them of old time, *Thou shalt not forswear thy self, but shall perform unto the Lord thine Oathes*, are these Scriptures, *Ex. 20. 7. Lev. 19. 12. and Deut. 5. 11.* The first and last of which, forbids raking the Lords Name in Vain, the other Swearing falsely. So that it's plain, Christ forbids all Swearing, saying, *I say unto you, Swear not at all.* And this is also renewed by the Apostle, *1 Jam. 5. 12.* who is so expresse, as to forbid *any Oath*; and indeed, by Christs constituting *Yea and Nay*, and saying, *Whatsoever is more, cometh of evil*, implies, that they should neither Swear, nor take his Name in vain. And what he urges concerning the Apostle, no ways proves the lawfulness of Swearing, or that these sayings he quotes of the Apostles, *1 Cor 15. 31. 2 Cor. 1. 23. 2 Cor. 1. 18.* are Oathes as spoken by him, for it's lawful in Religious Exercises, when moved by the Spirit of the Lord, to use such Words and Phrases, that it would be neither lawful nor expedient to make use of in our Temporal Affairs. And in this, as in other things, N. N. hath greatly missed the Matter, and hath not with his fallable Spirit truly interpreted the Scriptures; and we having largely treated hereof, I refer him to our *Treatise of Oathes*, presented to the King and both Houses of Parliament. 1675.

### 13. Concerning Thou and Thee.

P 25. Quest. 37 saith N.N. *what is your opinion of their Theeing and Thouing, &c. and refusing to give Men the ordinary Titles of Respect, as Master, Lords, And Answers, As to their saying Thou and Thee in-  
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stead of You, they may think it very acceptable to God; if their Light or Fancy tell them so.

Here N. N. tells what we may think, with his frothy Scoff at our Light within, but in his next Page, *Reckons this among the many more Dangerous Errors and Damnable Doctrines to be found in our Books.*

But if it be so bad to use this Dialect, why doth he and his Brethren make use of it in their Prayers to Almighty God? and why doth he not shew by the Holy Scriptures (which he calls) his Rule that its contrary to the Practice of the Prophets and Holy Apostles of our Lord Jesus Christ, who when they spoke to a single Person, spoke in the Singular Number and not the Plural; but he shews his Ignorance and Folly as well as Envy and Lightness in this as in other things, to call it Erroneous and Damnable Doctrine, and scoffs at the Light as he hath: But to finish his Question he adds an untruth, saying, We refuse to give Men the ordinary Titles of Respect, which being such, deserves no farther Answer; but he may see more of this in the Book *No Cross no Crown*, and many others of our Friends Books, to which I refer him.

## II. Concerning the Light within:

**P** 31. Quest. 44. N. N. saith, *what say you to John 1. 9. This is the True Light which enlighteneth every Man that cometh into the World, which Text they urge in this Case, And Answers: We Believe, as is there Affirmed, that Christ is God, and by him all things were made, and so be is 1. The Author of Natural Light or Reason, which every Man hath that cometh into the World of Nature. 2. That as Redeemer, he enlighteneth with saving Grace, every one that*

that cometh (by Regeneration) into the World of Grace. Now observe in what unscriptural terms he gives his Answer to so plain a Text, as John 1. 9. surely he is herein, as in many other things, besides his Rule, and squares not his positions according to the Holy Scriptures, which stands not in need of his corrupt and imaginary Interpretations, but he is such an Enemy to the Light, that little but such Dark Notions can be expected from him and such as he, who saith p. 19. *Its for want of Learning that the Quakers do so grossly mistake the Sence of Scripture*: But what's the Cause he so grossly mistakes the Sence and expresse meaning of the Scriptures, which so plainly declares in him (that is) the Word which was God) *was Life, and the Life was the light of Men*, John 1. 4. and in the 9 verse, *that was the True Light that lighteth every Man that cometh into the World*; and this Light which was the Life in the Word, is that we Preach, and have believed in, and seek to turn People to, and this is not Fancy, natural Conscience, or rational Faculty, nor Natural Light, or any thing else but Christ; and its because he and others of his Brethren hate and despise this Saving Light, that they remain in the Darkness and Error of their Minds, and continue speaking Evil of that they know not: the Lord if it be his Will open his Eyes, and the Eyes of all them in whom the God of this World hath blinded the Minds of them, which believe not, lest the Light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them; and 2 Cor. 4. 4. its him that we Preach, Labour and Endeavour to bring People to, and not to set our selves as Teachers over them, or to make a Gain of them, for we Preach not our selves, but Christ

Christ Jesus the Lord, and our selves Servants for Jesus sake, knowing that God who commanded the Light to shine out of Darknes, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ 2 Cor. 4. 6. And we humbly thank the Lord that we have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God and not of us; and therefore earnestly Pray and Travel in Soul, that others with us through receiving & believing in this Divine Light, might with us be made partakers of the like Treasure, notwithstanding the industrious endeavour of Satans Agents and Emissaries to fill Peoples Minds with Prejudice against it, that they might not come to partake of its saving Virtue.

#### 14. *Concerning Womens Preaching.*

AND one thing farther N. N. seems offended with P. 21. and that is *Womens Speaking in the Church*; but let him consider and compare the Scriptures, and he may find Joel 2. 28. and Acts 2. 17. 18. that the Spirit that fits for this Work was poured forth upon Male and Female: And in Acts 18. 26. he may find that *Aquila* and *Priscilla* instructed *Apollos* that was an Eloquent Man and mighty in the Scriptures, and knowing only the Baptism of *John*, and Expounded to him the way of God more fully. And *Paul*, Phil. 4. 2. acknowledged that there was Women which Laboured with him in the Gospel, whose Names were in the Book of Life, and the same Apostle also, notwithstanding what N. N. quotes 1 Cor. 14. 34, 35. in 1 Cor. 11. 5, 6. gives Direction concerning the Gestures



Gestures or Postures of Women in Prayer and Prophesying, by which its plain he allows both: And it was a Woman that first declared the Resurrection of our Lord Jesus Christ: And the Woman of Samaria Preached to the Men of Samaria, or invited them to come to the Lord Jesus Christ: And I hope this was no Shame, for they did this not from what they had Learned at School, but from what they had Learned of Christ, who is one in the Male and Female; and sure if he or his Spirit speaks through either, its not to be Rejected; but without that its a Shame for Women or Men, either to Pray, Prophecy or Preach; for they that have not that Spirit and are not led thereby are none of Christs, whatever Notions they may have of him, or Literature they may attain to; if they have not this Spirit to help and Assist them, they cannot Preach or Pray as they ought.

### Conclusion.

**N**OW having briefly touched upon most of N.Ns false Charges and great Abuses of us and some of our Doctrines, I shall leave the Sober and Judicious Reader to observe how he by talking of the Vows in Baptism, p. 17. and in his Preface advising to be constant at Church, and complaining, that one Reason why they, i. e. Quakers, rail at our Ministers, calling them Hirelings, &c. is because they have Tythes, Glebe, and other Maintenance, p. 21. would seem to be a Minister of the Church of England, which as I Account, is false and that untrue, viz. That the Quakers pretended Light within them is indeed no Light, and although N.N. saith it will be shewn the'r Doctrins and Practises are not according to this Word, p. 10. i. e.

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the Scriptures, yet he falls short of proving it, as he doth his other false Suggestions, and I must let him know that we can distinguish as he saith, *Noise* and *Words*, from *Sence* and *Reason*; for little of the latter appears in his Ungodly Work of abusing and traducing us & our Principles and Christian Profession, for which I heartily desire he may find Repentance to Amendment of Life: And he's in his way of Writing one while like a Parson of the Church of *England*, and another like a Dissenting Preacher, he is not candid nor sincere, unless it be such Sincerity he speaks of, when he tells the Sincerely Godly Sin, which is as much as to say, That they that are Godly and without mixture of Sin are mixt with Sin, for Sincerity is without mixture. And one thing farther I observe that p. 13. he saith, *we Ignorantly mistake the sence and meaning of some plain Texts of Scripture, as that Jer. 5. 31. they ridiculously, saith he, have applied these words: The Priests bear Rule by their means, against our Ministers having Tythes, and other means and maintenance, whereas saith he, 'tis plain the word Means doth not there signifie Money or Wealth of the Priest, as Scholars very well know the original Word signifies.* And then draws this Judgment, *they are not led by the Spirit of Truth, who so grossly mistake the plain meaning of the Words of the Spirit.* Now if N.N. be a Scholar, let him search *Johannis Buxtorfii's Lexicon Hebraicum & Chaldaicum*, and he may find that *Kimchi* one of the Hebrew Rabbies, renders that word which in Jer. 5. 31. is rendred *means*, on this wise, i.e. *Capiunt in manus suas*, Jer. 5. 31. *scil munera*, they took Gifts or rewards into their hands, and shews its the same word that is used in Judges 14. 9. & *accepit illud in manus suas*: And indeed as *Samson* took the Honey

Honey or Sweetness from the *Industrious* and *Laborious* Bees out of the *Carcase* of him he had subdued: So, many Priests bear Rule over the *Industrious* & *Laborious* People, and take their Goods from them, being brought under by the power of A Law. And as such Goods contribute towards their Maintenance; do not they find the Sweetness, or partake of other Mens Labours. And if we do (as he saith) compare one place of Scripture with another) we shall find that the hireling Priests then as now Teach for Hire, & the Prophets Divined for Money, Mic. 3. 11. *The Heads thereof Judge for Reward, and the Priests thereof Teach for Hire, and the Prophets thereof Divine for Money, yet will they lean upon the Lord, and say, is not the Lord among us, none evil can come upon us.* Oh that People would consider, that such Teachers that are in the Spirit and Practice of those false Prophets, can never profit the People at all; and therefore our desire and invitation is, that all People may come to the Lord Jesus Christ and his Spirit in their own Hearts, that have any degree of true Hunger or Thirst after the Lord: And therefore call we unto them, saying *Ho every one that thirsteth, come ye to the Water, and he that hath no Money; come ye buy and eat, yea come buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not Bread, and your labour for that which satisfieth not, hear ken diligently unto me and eat ye that which is good, and let your Soul delight it self in fatness, Incline your Ear and come unto me, hear, and your Soul shall live, and I will make an Everlasting Covenant with you, even the sure mercies of David, Isa. 55. 1, 2, 3.* Blessed are they that hear and obey the Lord Jesus Christ, and learn of that Grace and Truth that is come by him.